of the Self and immortality by those who have knowledge
relating to the Self.

ct 13. If a man knows Brahman in this life, he is blessed;
if he does not know it here, great destruction follows. The
wise having realised Brahman in all things, become immortal
after their departure from this world."

Verses 14 to 34 describe the parable of the victory of
the celestial gods over the asuras (demons). Raja Ram Mohan
Roy has, in his translation of this Upanishad, sketched this
parable very graphically. I have, therefore, adopted for this
portion his translation and narration.

" In a battle between the celestial gods and the demons,
God obtained victory over the latter, in favour of the former
(or properly speaking, God enabled the former to defeat the
latter) ; but upon this being gained, the celestial gods acquired
their respective dignities and supposed that this victory and
glory were entirely owing to themselves. The Omnipresent
Being having known their boast appeared to them *with an*
appearance beyond description.
They could not know what adorable appearance it was.
They consequently said to fire or properly speaking the god of
fire *t(* Discover thou, 0 god of fire, what adorable appearance

this is." His reply was, tt I shall." He proceeded fast
to that adorable appearance, which asked him, " Who art
thou?" He then answered, <(I am fire and I am the origin
of the Veda;" *that is,* {< *I am a well-known personage."* The
Supreme Omnipotence upon being thus replied to, asked him
again "What power is in so celebrated a person as thou art ?*'
He replied, " lean burn to ashes all that exists in the world."
The Supreme Being then having laid a straw before him,
said to him, c{ Canst thou bum this straw?" The god of fire
approached the straw, but could not burn it, though he exerted
all his power. He then unsuccessfully retired, and told the
others, t{ I have been unable to discover what adorable
appearance this is." Now they all said to wind (or properly